THE

BAPTIST MAGAZINE.

MARCH, 1814.

REMARKS ON THE CASE OF THE CONVERTED THIEF. Luke xxiii. 39—43.

It is an opinion entertained by some who imbibe what is called *rational christianity*, that character being formed by habits and habits by a series of actions, sudden conversions are impossible. It would seem to be in support of this hypothesis that doubts have been suggested as to the previous character of the converted thief; as whether his crime might not consist in some affair of a political nature, which being accounted seditious, affected his life, and whether he might not upon the whole have been a good character notwithstanding. There is nothing however in the story that countenances such a notion. He is called a "malefactor," or *evil-doer*; and the term here rendered a *thief* signifies as much as a *robber*. It is the same word that is used of Barrabbas, who was a "robber and murderer." Besides, he condemns himself; who then shall go about to justify him?

Those who imbibe this opinion could have nothing to say to a condemned malefactor, unless it were to examine him as to the reality and heinousness of his crimes, hoping to find him less guilty than was alleged. If on inquiry they find he has been a bad character, they must give him up as to any change being effected in this life. The gospel which they preach will not reach his case. He must die therefore in his sins, and whither the Saviour is gone he cannot go.

Some that have not carried matters to this length, have yet considered the conversion of bad characters as every thing but hopeless. They do not say it is impossible, but conceive it be exceedingly improbable; as if the probabilty of a sinner's conversion depended on his previous character, and was influenced by it. Jesus however commissioned his disciples to preach "repentance and remission of sins, in his name, among all nations,

beginning at Jerusalem;" the crimes of whose inhabitants in crucifying the Lord of Glory were such that compared with them those of ordinary malefactors are but little follies.

The doctrine of grace to the chief of sinners never seems to be *guarded* in the scriptures in the manner we sometimes see it in human writings. The salvation of a great sinner is not there held up as a *singular instance*, which we are not to expect to see repeated: but rather as a proof that no sinner need despair on account of the magnitude of his sins—"For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a *pattern* to them who should hereafter believe on him to everlasting life.

The way in which the scriptures guard the doctrines of grace is not by limiting its operations, but by insisting upon its *effects*. They put no questions to a sinner coming to Jesus for mercy, as to the magnitude of his sins; but they declare without reserve that "If any man be in Christ, he his a new creature: old things are passed away; behold all things are become new," On this principle let us carefully inspect the case of the converted thief, and apply it as we go along to cases in our own times.

First, He frankly *acknowledges his guilt, and the justice of his condemnatian.* "We indeed justly—we receive the due reward of our deeds." The sinner who palliates or prevaricates as to any part of his conduct, is not a new creature, and therefore is not in Christ.

It is possible however that a convict may through the fallibility of the most upright judge and jury, be condemned to die for a crime of which he is not guilty, although he has been guilty of many other crimes; while therefore he acknowledges the justice of God in his condemnation, he cannot in respect of the proceedings of man say with the dying thief, "I suffer justly." Such a case as this may occur, and where it does, it is doubtless right for the party to speak the truth. But before he is entitled to credit, the credibility of the evidence against him requires to be carefully and impartially considered. Truth also is consistent, and very rarely devoid of evidence. Before he is entitled to credit in the denial of what has been legally proved against him, it should be considered also that he may have an *interest* in trying to persuade those about him of his innocence in respect of the crime for which he is condemned to suffer, as it is by this only that he can hope for an application being made on his behalf for

the mitigation of his punishment. When a compassionate minister attends a convict in such circumstances, and hears him confess how great a sinner he has been in other things, though as to crime for which he is about to suffer he is innocent, he may be induced to believe him, and this the convict will quickly perceive and will go on by every means in his power to work up his feelings. The convict may even exaggerate his other crimes for the sake of producing a belief of his innocence of the crime for which he stands condemned. But it ought to be considered that for the crimes which he confesses he lies under no indictment, and therefore they do not affect his life: but for the crime which he denies, he stands not only indicted but condemned—: this therefore affecting his life he is under the strongest temptation that can be conceived to deny it. The sum is, that when a person is found guilty by a humane judge and an impartial jury, it may be laid down as a *general rule* that he is guilty, and no professions of repentance while he continues to deny it can be sincere: and though there are *particular exceptions* to this rule, yet no convict ought to be considered as one of them on his own bare word, unaccompanied with evidence, especially when he is under the greatest possible temptation, though he were guilty, to wish to be thought innocent.

Secondly. The few things uttered by the dying thief had no bearing on his own temporal interest, but were the *pure dictates of truth and righteousness*. In condemning his own conduct he justified his countrymen as to their treatment *of him*: yet at the same time he condemned them as to their treatment of Jesus. If by the first he might be supposed to conciliate them, and induce them to make interest for his being taken down from the cross, the last would have a contrary effect. His words therefore taken together must have arisen from a regard to what was true and right.

Thirdly, His repentance toward God was accompanied with *faith toward the Lord Jesus Christ*. The prayer that he offered was that of faith, and considering his circumstances, of great faith. A man of his habits cannot be supposed to have been much acquainted with the prophesies, or the miracles of Christ. Excepting the general notion, which may be considered as common to every jew, that the Messiah would come, he would probably know little or nothing of religion. It is not unlikely that till he saw Jesus in the hands of the rulers, he knew nothing of

him: and now that he saw him, it was under every circumstance of weakness and disgrace: his enemies were triumphing over him, his friends had mostly forsaken him, public opinion was against him, and his very crucifixion was deemed inconsistent with his messiahship. The lowliness of his condition from the beginning was a great stumbling-block to the Jews, and the circumstances of his death must render it more, especially to one who had never seen him but in this situation. Even those who had believed in him were made to doubt by his crucifixion. Yet under all these disadvantages he had the fullest conviction of his messiahship, or he could not have offered the prayer which he did, 'Lord remember me when thou comest into thy kingdom!' By the request to be remembered he must have meant as much as if he had asked to be *saved*, and which implies his belief in him as the Saviour. Indeed he must have believed him to be the Saviour, even of the chief of sinners, or *he* would not have hoped to be remembered by him. A self-righteous spectator would have cried shame on such a petition; and had he himself been influenced by that spirit, he might have suppressed it, as being unworthy of so great a favor. He must also have believed that this Jesus, though now expiring upon the cross, would shortly be in possession of a kingdom in the heavenly world. In this again he was before the apostles, whose notions of an earthly kingdom blinded their minds. Finally, it would seem as if he believed that in that blessed kingdom Jesus would 'make intercession for transgressors'; why else, did he ask to be remembered by him? This is certain, that if he had possessed the clearest views of the intercession of Christ, he could not have expressed himself better.

How full and appropriate was the term which his heart dictated. It is as if he had said, 'Think of me when it shall be well with thee.' He might have said *pardon* me; *save* me; *bless* me; but the words 'remember me' include them all. An interest in Christ's heart will comprehend an interest in all his benefits. Nor was the term less appropriate to the *condition* of the petitioner; an outcast from society, who will remember him? The public would think no more of him; his friends would be glad to forget him, as having disgraced the family: but there is one with whom he ventures to lodge a petition, 'Lord, remember me!'

How shall we account for so large a portion of faith and spiritual understanding in one circumstanced as he was, and in

so short a time? Without divine influence it cannot be accounted for, but with it that which he saw and heard at the time was sufficient for every purpose. When led to the place of execution, he heard the answer of Jesus to the women who lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for behold the days are coming in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us: for if they do these things in a green tree, what shall be done in the dry?" He had also heard the prayer for his enemies, when they were nailing him to the cross, "Father forgive them; for they know not what they do." To a heart which the Lord had opened, these sayings would be more than so many sermons. Nor was this all: he would gather from the very jeers of his enemies, that Jesus professed to be Christ, the Son of God, and the Saviour of men. Even the impenitent thief knew this, and joined in reproaching him for it. The superscription written over him, THIS IS THE KING OF THE JEWS, was equal to saying, This is the Messiah, and so contained a testimony for him, on which account the jews wished to have it altered. He would also perceive the spirit of the sufferer and that of his persecutors. Altogether, he saw that he "had done nothing amiss;" and his mind being open to conviction, would quickly admit the consequences, He must be what he professes to be, Christ, the Son of God, and the Saviour of the world.

From this conviction proceeded his petition to be remembered by him; and considering the well-known character of Christ, it was not surprising that it should be heard and answered. He had declared in his discourses, "Him that cometh unto me I will in no wise cast out;" and he acted up to it—"Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Of the reproaches that were cast upon him by his enemies he took no notice; but the prayer of the contrite and believing sinner arrested his attention. At a time when he was grappling with the powers of darkness, and sustaining the load of human guilt, we should have thought he might have been excused from attending to individual applications, but a sinner can never come to him in an unacceptable time. He gives him an answer of peace, and that without

delay. There was a case in which he held the petitioner awhile in suspense, alleging that 'It was not meet to take the children's bread, and cast it to the dogs;' but this was an urgent case. In a very little time the spark of life would be extinguished. The word must be *nigh* him, or it will be unavailing. Had he been required to ascend to heaven, or to descend into the deep for the blessing, it had been utterly out of reach. Had it been necessary for him to possess a set of virtuous habits, each acquired by a series of virtuous acts, the way had been too circuitous for him: but the word of faith was *nigh* him, and he laid hold of it; with his heart believing unto righteousness, and with his mouth making confession unto salvation.

As the request to be remembered included much, so did the answer. To be 'with Christ in paradise' not only supposes that his soul would exist when separated from his body, but intimates the forgiveness of his sins, and all that was necessary to salvation. It exceeds all that he asked or thought: he asked to be remembered by him; and is told he shall "be with him:" he asked to be remembered at a future time, he knew not when; and is assured that before the day should end, they would be together in paradise. And lest it should seem too much to be true, he prefaced the assurance with the solemn asseveration, 'Verily I say unto thee.' The dying man no doubt believed him, and rejoiced in hope of eternal life.

But fourthly, Though assured of being with Christ in paradise, *there is no mention of his making this a part of his confession, or telling the spectators that he was going to heaven.* What was said on this subject was by Christ, and not by him. Is it unnatural to suppose that the circumstances under which he died, would induce him to suppress things which might have been proper in other circumstances? Had he been a martyr to the truth, he might have declared with great propriety that though they had cast him out, God would receive him; or had he died in his bed, like other righteous men, he might have said with an apostle, 'If the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;' but dying as a malefactor, whatever were his hopes or joys, he would not be forward to speak of them. If in cases where men are *buffeted for their faults*, the most exemplary patience loses its *glory and thankworthiness*, much more where they are executed for their crimes.

It must appear to the dying thief, and I think to any true penitent in his situation, that the expressions of a lively hope would have *no glory*, but must rather appear incongruous and disgusting. In such circumstances therefore he would rather chuse to steal out of the world in silence. Duty required him to acknowledge his sin, and he did so, without prevarication or reserve. Let the world think ill of his conduct; the more they do this, the better: but as to their thinking well of his future state, he discovered no concern about it.

Besides, except his acknowledgement of the justice of his sentence, he had no claim to the credence of the spectators for the sincerity of his repentance. Unless his life had been prolonged, he could give no *proof* of it: what right then had he to expect to be credited as to his future happiness? The testimony of a single witness was not admitted in certain cases under the mosaic law: whatever therefore such a witness might know he would not be forward to utter, and still less to claim credit for the truth of that of which he could produce no legal proof: so the truly penitent convict knowing that he has no such means of proving his sincerity as he would have if his life were prolonged, will not be eager in proclaiming it.

The above remarks are submitted to the serious consideration of those ministers or private christians who are called to attend persons under sentence of death. Let the case of the dying thief have all its weight in encouraging us to use means for their conversion; but let us not hastily flatter ourselves, and still less the unhappy convict, that we have succeeded. If his supposed penitence be attended with an eagerness to proclaim his own sincerity, and his certain expectation of future happiness, it should be strongly suspected; and if with a denial of what has been clearly proved against him, or a disposition to palliate or prevaricate, utterly discredited.

The boasting language so common among convicts who profess to repent and believe the gospel, in our times, has caused some to ask 'whether the gallows was not the surest way to heaven?'

There certainly are principles, apart from religion, which account for much that in such circumstances passes for conversion. Besides what has been observed under the first remark, of men being induced to profess repentance for their other sins, while they deny that for which they are to suffer, in hope of

saving their lives, there may be *strong feelings* respecting a future state, while yet there is no true repentance. When a man has received the sentence of death, and knows he must shortly stand before his Maker, is it surprising that *his heart fails him?* And if when his character and condition are faithfully stated to him, *he weeps*, is it any wonder? I add, if when the hope of salvation by Jesus Christ is held up to him, he catches at it with eagerness, as his only refuge against terror; and if a gleam of hope be thus kindled in his mind, and he be encouraged to think well of his state, it does not require the supernatural influences of the Holy Spirit to cause him to *weep for joy*. And this in the account of a good minister, whose desires are ardently drawn forth for his salvation, will render him an object of *hope*. But after all, should the convict be pardoned, the minister, if he be wise as well as good, will have many painful apprehensions lest the event that terminates his terrors should also terminate his religion!

If only one in ten of those for whom hope is entertained in the hour of terror, should, on their lives being prolonged, prove truly religious characters, it is sufficient to encourage the utmost efforts for the conversion of such unhappy men, but not to justify our pronouncing on every one, who dies with apparent contrition, that he is gone to heaven.

GAIUS.

CIRCULAR LETTER

Of the Nova Scotia and New Brunswick Baptist Association.

BELOVED BRETHREN,

We rejoice that the God of all Grace has permitted us once more to meet, in order that we might unitedly pursue the cause which we believe is beyond expression precious to the churches we have the honour to represent. But the success of our weak and very imperfect efforts, to advance the important subject in view, depends entirely on the blessing of Him who worketh all things after the counsel of his own will.

We have had the privilege to hear by Letters from the several Churches which compose this Association—some ap-

pear to be clothed in sackcloth, and others in garments of praise. It refreshes our souls to understand, that the churches, in the midst of all their trials, joys and sorrows, hold fast the blessed mystery of Faith; and the ordinances of the Gospel in the unity of the Spirit; which is the bond of perfectness: it strongly evidences that the foundation of God standeth sure: having this seal the Lord knoweth them that are his.

This is a trying day to God's People: errors prevailing on every hand; towering professors falling into flagrant vices; the love of many waxing cold; and lukewarmness is too general among religious people of all orders; the judgments of God are abroad in the earth; vast numbers have been cut off by the sword; thousands have been destroyed by earth-quake; and a thick cloud is hanging over us. The womb of Providence is big with events; Saints and Sinners ought to tremble and fall before the great I AM!

Surely, God's hand is lifted up—"Is there not a cause?" In this and the adjacent Province, we have been highly favoured, temporally and spiritually, with peace and with plenty, and still our blessings are continued. We have the Bible in our houses; Ministers, and the Gospel, in our Churches; and we are frequently visited by the Servants of God in our habitations: but we have greatly abused our mercies. We have not so carefully and prayerfully perused God's word as we ought to have done: consequently our knowledge of it is comparatively very small; and the Christian warriors, through their neglect, frequently in in the field and time of battle, appear to disadvantage: like soldiers, in time of great danger, who are destitute of courage, arms and ammunition. Moreover, when we attend Divine Worship, it too frequently consists more in bodily exercise than heart worship: let us remember, God requires the heart.—If we reflect how we have spent our sabbaths, then, we shall see the propropriety of crying out—Guilty! Guilty! Have we not often received and paid worldly visits on the Lord's day; and likewise spent much of it in carnal conversation? Upon self-examination, we shall find that we are too closely joined in affinity with the world. May the Lord give us a right understanding of the address, question, and declaration of *James*: "Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Have we not been so accom-

modating (at least some of us) to those who stand against a great part of the counsel of God, that we have been tempted to reject with disdain, several branches of the precious Gospel of the Lord Jesus Christ? and others of us have been underrating truths which angels admire; and traditions of men have been substituted in their places. Verily, the holy, just, and righteous God hath a controversy with us on the account of our sins. Let us speedily lay down our weapons, and fight against our God no more.

The children of God, who feel an application of the above-mentioned truths, and have a deep sense of their sins, imperfections, inward corruptions, and their abuse of the tender mercy of God—are ready to cry out, Who can stand before the infinitely great and holy Jehovah, when he comes to render vengeance to his enemies? Trembling saints lift up your heads! the day of your redemption draws nigh! the hairs of your heads are all numbered. His mercy is from everlasting to everlasting upon them that fear him. Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? Consider his eternal purpose, he made sufficient provision for all his elect, so that they shall stand before him with joy at the great day, clothed in the best robe, and perfectly free from all sin. Let your hearts be deeply affected with his unparalleled love towards you. Behold! He spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? Jesus Christ is God's eternal Son, equal with his adored Father in every unbounded perfection, and yet he took upon him the seed of Abraham, and perfectly fulfilled the Law, and made infinite satisfaction for guilty and polluted sinners; and thousands can say, We have redemption in his blood, the forgiveness of sins. By an imputation of his perfect righteousness, sinners the most vile, who are heartily willing to be saved freely through the unsearchable riches of his grace, shall obtain everlasting life.

The Holy Spirit of God, who opens the understanding of sinners to see their guilt, total depravity, and their utter inability to help themselves; the same Spirit, leads them from every idea of obtaining salvation by their own works; and leads the distressed sinners to the feet of the Lord Jesus Christ; and excites them to cry for mercy; and enables them to venture their eternal all for time and eternity on the Friend of Sinners. At that moment

Heaven opens to their view! and their redeemed and admiring souls are filled with heavenly peace and raptures all divine! Their language is, Not unto us! Not unto us! but unto thee, O Lord! shall all the glory be given; for thou hast blessed us with all spiritual blessings in Christ; according to thine own infinitely pure choice of us in our glorious Emanuel before the foundation of the world, that we should be holy and without blame before thee in love.

Such chosen and redeemed people are in an especial manner under infinite obligations, to fear, honor, and obey God in all things; not only from the consideration that he is infinitely glorious and lovely in Himself, in his Law, in the plan of Redemption, and in all his ways; but also from the consideration that He has planted in their hearts a principle of universal obedience; and has secured to them their eternal holiness and happiness.

Brethren, let us frequent our closets, and there, and every where, plead fervently with God for his Ministers, for the prosperity of his precious cause, and for ourselves, that we may obtain much sanctifying Grace, and a full assurance of our eternal happiness. In such a frame of mind, our communion with God would be sweet and sensible; and we should be enabled boldly to confess the Friend of Sinners before a crooked and perverse generation; so that many would take knowledge of us, that we had been with Jesus. We should endeavour to live religiously at home, and abroad; in public, and in private. It is our duty and ought to be our delight, to fill up our seats and places in God's House. By our light thus shining before men we shall be a blessing one to another; and to our families; and through our means, many may be brought from darkness to marvellous light; and numbers encouraged to follow their dear Lord and Master into his watery tomb; and cheerfully to join God's dear militant band. "The Lord make you to increase, abound in love one towards another, and to all men, even as we do towards you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his Saints." *Amen*, and *Amen*.

Signed on behalf of the Association,

John Burton, Moderator.

Edward Manning, Clerk.

PRESERVATIVES AGAINST FALLING.

NOTHING surely is of greater moment than for the believer to continue to the end: how awfully affecting it must be to every pious mind, to see any (like Demas) forsake the Saviour. "Wherefore let him that thinketh he standeth take heed lest he fall." Every christian who would persevere to the end must daily live by faith on the Redeemer. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."—*Set the Lord always before you.—Thou God seest me,* should be our guard when we are tempted to depart from that which is right. If the 139th Psalm were written upon our hearts it would prove a shield to us in the time of danger. Moses endured as seeing him who is invisible, and overcame the temptations of Egypt. A sense of the all-seeing eye of our God made Joseph an hero in virtue. "How can I do this great wickedness and sin against God?—

Humbleness of mind also is essential to our persevering to the end. The sure way to rise is to be low in our own esteem. "He giveth grace to the humble." Much of our strength depends upon a sense of our own weakness. "When I am weak then am I strong." A humble frame of mind will lead us to Jesus; A sense of our own weakness will make us cry, "Lord undertake thou for me." But self-confidence and pride expose to imminent danger. "The Lord resisteth the proud." "Pride goeth before destruction, and a haughty spirit before a fall."—Let us therefore, not be high minded, but fear. We shall only walk safely as we walk humbly with our God.

A due regard to the heart must be our constant care. If we neglect the state of our hearts it is ill with us. If the fountain remain unholy, the streams are sure to be polluted. "Keep thine heart with all diligence, for out of it are the issues of life."

A conscientious regard must be had to all the means of grace. The husbandman may as well expect to reap without the toil of sowing, and to be made rich by the field without labor, as the Christian to be prosperous without sowing to the Spirit. "Watch and pray that ye enter not into temptation,"

"Search the Scriptures"—"Hide the word of God in your hearts that you sin not against him." "Forsake not the assembling of yourselves together"—"add to your faith virtue; to virtue know-

ledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly-kindness, and to brotherly-kindness charity." If these be in you, ye shall neither be idle nor unfruitful—"If you do these things ye shall never fall—If ye hear the Saviour's words and do them, ye shall be like the man who built his house upon a rock."

The falls of the children of God, and the dishonor done to the Redeemer by apostates and backsliders, should make us jealous over ourselves, and stimulate us to holy diligence. Can we read of the sins of David and Peter and not tremble? Surely the wounds they received—the remorse and anguish of their consciences, their flowing tears and bitter repentance should guard us from those rocks on which they split. Let us tremble lest by *our* misconduct hell should be gratified, the world triumph, Infidels blaspheme, the church weep, the Saviour be wounded in the house of his friends, the Son of God be crucified afresh and put to open shame.

Finally, let us remember that we must shortly give an account of our stewardship. We must all stand at the tribunal of Jesus. What an awful thing to be summoned to his bar in a state of relapse! To have to say, "Our lamps are gone out, give us oil," when it will be too late—to knock when the door cannot be opened. O let us labor, that whether present or absent we may be accepted of him. In that very state we should wish to die so let us live. The Judge is at the door! If we confess and honor him here, he will confess and own us; but "if we deny him he also will deny us."

Bridlington. R. H.

CHRISTIAN FRIENDSHIP.

Original Letter from Mr. Pearce to Mr. Joshua Thomas.

Birmingham, Dec. 21, 1792.

Rev. and dear sir,

You request me to send you a "brief sketch of the character of my late dear friend and brother Mr. Josiah Evans, whilst he was at Bristol;" nor will my affection for his memory or the pleasure I take in obliging you suffer me to refuse it. My acquaintance with him indeed was but of a short date, for we never

saw each other till we met at the Academy, and he had not been there above 18 months before the ill state of his health obliged him to leave it, since which time I have never seen him but once.

But I had not long known him before I discovered that union of good qualities in his heart which commanded my affection and respect, and distinguished him as a proper person to select for the peculiar intimacies of pious friendship. Our apartments were adjoining; we spent most of the hours of relaxation together, and in a few weeks felt a mutual attachment. I believe I had more advantages for ascertaining his real character than either of our fellow students, for he was rather of a reserved disposition, and made sure of a friend before he laid open his heart with any degree of freedom and confidence.

I found him possessed of an equable temper of mind, seldom agitated to an undue degree at the changing scenes around him, but steadily pursuing that object to which the maturest deliberation directed him. He was not hasty indeed in determining, but when he had once resolved he was generally inflexible: perhaps he was too positive; but it is certain that an error here is not so injurious to a student as the opposite extreme. Resolutions hastily formed are in general as hastily abandoned; and minds disposed to these sudden revolutions cannot make those advances which attend a persevering application.

Mr. J. Evans had one essential qualification for Friendship; and that was *faithfulness*. I believe he never discerned any thing in my temper or conduct which he thought would be injurious to my proficiency as a student or to my spirituality as a christian (after our intimacy commenced) but he watched the first suitable opportunity of laying it before me with the reasons of his disapprobation. On some of these occasions he would urge his friendly admonitions and counsels with such affectionate eloquence that the result has been our retiring together with tears lamenting our mutual imperfections before God, and beseeching wisdom and grace from above to ornament our profession, and in every step to pursue something worthy of our being and character Some of the moments we have thus spent I believe were marked with as true humiliation of heart as any we ever knew; for as we did not conceal the various states of our minds from each other; we had no occasion to restrain our feeling and guard our expressions in these exercises; on the contrary we felt as much freedom as though we had been apart,

and realized the presence of none but our Maker. "A world for *such a friend*, to lose, is gain."

As a christian his views of evangelical truth were (according my judgment) clear and consistent, his faith in them was without wavering, and the influence they had upon his heart and conduct was universal and permanent--he lived near to God--he watched over the state of his mind daily—I never found him unprepared for spiritual conversation—the things of God lay nearest his heart, and "from the abundance of the heart the mouth speaketh." His letters abound in good and pious sentiment and I esteem the few I have in possession as "apples of gold in baskets of silver." I never peruse them without some advantage, and by them, though dead, he yet speaks to me and helps me to converse with him.

He bid fair for great usefulness in the *Ministry*. A strong understanding, a becoming gravity of manner, an ardent desire for usefulness, a manifest tenderness for the interests of his hearers, and manly zeal for the glory of God; a general choice of the most evangelical subjects, together with a happy talent at introducing the figurative parts of scripture to illustrate the subjects he discoursed on, were all united in his public services, and it is no wonder that he was generally acceptable to serious christians. Nothing seemed wanting to make him eminently popular in *England* (for I hear he was so in Wales) but a more perfect acquaintance with the idiom of the language, and had it seemed good to the Head of the church to have continued him a few years longer he would no doubt have filled up this deficiency, as his application was equal to his health, and his improvement to his application.

The removal of one who promised so much usefulness to the churches of God is among those mysteries of divine providence which call for the most unsuspecting confidence in the unerring wisdom and unchanging faithfulness of him who though "he giveth no account of any of his matters" unto man, yet "doeth all things well."

You, sir, are better acquainted of the particulars of my late friend's illness and decease than I am—it suffices that I have borne an honest though brief and imperfect testimony to his worth. —I am happy in the confidence of your approbation from your personal acquaintance with this pious youth, and whilst I

contemplate and admire his character I hope I can say "Sequor," although I must lament that it is "non equis passibus.

I am, dear sir, with affectionate respect,
Your obliged friend and junior brother,
S. PEARCE.

LORD'S-DAY TRAVELLING.

THE serious reader of the holy scripture well knows that remarkable stress is laid on the sin of David in a particular case, because it had made the enemies of God to blaspheme. All sin is the transgression of the divine law; but all sin is not equally conspicuous to the world; and therefore some sins may not be productive of equal mischief to society with others.

Persons professing godliness are under the most solemn obligations to make their light shine before men, to the intent that God may be glorified: but when instead of this, they make their sins to appear before men, the opposite effect is produced. I refer in particular to persons professing godliness travelling on the Lord's-day, and provided they can manage it to get to a place of worship to attend part of the day, the afternoon, and evening, they do not seem to think that they have committed any sin by employing the former half of the day in travelling: and from the general propriety of such persons' conduct, I am led to think, that they do not admit the moral obligation of the christian sabbath, but they regard it as quakers do, viz. a convenient opportunity for religious assemblies, rather than a law of the new testament. I admit those exceptions which come under the articles of absolute necessity, and acts of mercy, this is a point which is clearly settled by the Son of God. But I speak from personal knowledge, I have known members of christian churches travel nearly fifty miles up to London, on the Lord's-day, and afterwards attend at places of religious worship: but in what a state of body and mind may be easily guessed. This saves them nearly a day to their secular concerns, and gives them the means of returning home to their business sooner than otherwise

But can these people wonder that the ungodly who live in their neighborhood, and see these things should be hardened in their sins, and continue the habitual practice of profaning the Lord's-day, and remain proof against rebuke? surely not.

If these professors do not believe the christian sabbath to be obligatory, let them honestly avow it: that we may know how to treat them, or in what point of light to view them: and let them seriously consider, in what light their conduct appears to the God of truth; in what light to the ministers of Christ, whose ministry they thus disregard; in what light to the church of God, whose public testimony against unrighteousness they weaken; or let them think on their conduct in a point of view which will perhaps touch them more sensibly, namely, whether they may not expect divine providence to curse their secular affairs, and send a withering blast upon their gains obtained at the expense of his word—his honor—and the public credit of the church of God? Finally, it may not be indecorous to suggest, that our churches should be remarkably vigilant over this particular deviation from christian morality and be prompt in their censures.

January 26, 1814. *BEAU-DE-SERT.* *

ON DEATH.

One of the most sublime and interesting subjects on which we can meditate is death. It is associated in the mind with all the realities of the invisible world—with the shades of Tophet and with the glories of Paradise. It is an event in which God, Angels and Devils are interested.

The death of the righteous is an event in which the Deity takes pleasure. Precious in the sight of the Lord is the death of his saints. Angels also are interested in their death. Lazarus died and was carried by the angels into Abraham's bosom. They are ministering spirits sent forth to minister unto them who shall be heirs of salvation. Having conducted them through this vale of tears, they will see them safely to their Father's house. The spirits of the just emancipated from the flesh, are conveyed under the guardianship of angels to the gates of the new Jerusalem, where methinks others will salute them with celestial music, announce their arrival on the heavenly frontiers, and hail them as companions for Eternity. Those philanthropic spirits are de-

* We hope this letter will *pull the same way*, as that of "Quæsitor" in our last number, page 48; and induce some of our Contributors who have thought upon all the bearings of the subject, to favor our readers with an evangelical view of the Christian Sabbath.

sirous that heaven should be full. The banishment of Belzebub and his colleagues in rebellion has occasioned their seats to be vacated, and the saints at death shall fill them up.

The Devils also are interested in the death of the wicked. The ruin of the souls of men is their employment and their pleasure. It is the only pleasure those miserable beings are permitted to experience. Satan, the arch-fiend, goeth about like a roaring lion seeking whom he may devour, and death is the period when he seizes on his prey. The death of every wicked man affords him a new proof of the success of those stratagems which he first employed for ruining our first parents; and gives him a new occasion for malicious triumph.

The most important and affecting light in which death can be viewed is, as a curse pronounced by God upon the human race on account of sin, it is appointed unto all men once to die. The righteous, in common with the wicked, are exposed to the stroke of mortality as well as to every other temporal evil. For we have all sinned and come short of the glory of God. There is none that doeth good, no not one: and the wages of sin is death.

Death is either in the highest degree dreadful or desirable. It is either an Angel of light, or a Demon of destruction—

> Death, 'tis a melancholy day, to those that have no God;
> When the poor soul is forced away, to seek her last abode.

Having enjoyed the *pleasures* of sin, they must then experisnce its *miseries alone*. Its pleasures were but for a season; its miseries will endure for ever. The christian however in the prospect of dissolution may adopt the triumphant language of the apostle Paul, O death where is thy sting? O grave where is thy victory? the sting of death is sin, the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ. Death will introduce him into the joy of his Lord. He will never more experience the hidings of his Father's face, for he shall dwell for ever in the light of his countenance. The cares and occupations of the present world allow the christian but little time for devotional exercises and heavenly intercourse, but in the future state he shall enjoy perpetual communion with the Father and with his Son Jesus Christ. Here he knows but in part, but there he shall know even as he is known.

After death no alteration can take place in our character or condition. He that is holy will continue holy still, and he that is filthy will continue filthy still. If we have neglected the things

that belong to our everlasting peace, they will then be for ever hid from our eyes. The opportunities we have lost of obtaining salvation shall never be regained. Our sins shall remain unpardoned. The Bible, with its warnings—its threatenings—its promises and consolations, shall be for ever closed upon us. Our false and visionary hopes of heaven shall be destroyed, and our worst fears shall be realized in hell. For there is no work nor device nor knowledge in the grave. Death too will determine for ever the condition of the righteous. It will place them beyond the reach and influence of those who would endanger their spiritual welfare.

Sin, their worst enemy before, shall vex their eyes and ears no more:
Their inward foes shall all be slain, nor satan break their peace again.

That foul spirit is permitted for a short time to range this lower world, but he shall never again disturb the happiness of heaven, where the saints shall remain eternally secure in the friendship of God.

An event which so nearly concerns us, it becomes us frequently to call to mind. We should blend the idea of mortality with every thing around us. All nature is falling into decay. The most permanent objects are destined to exist but a little while. The sun shall be darkened—the moon be turned into blood, and every star shall fall from heaven. Their instability should remind us of our own speedy removal. The passing funeral—the open grave—the tolling bell—should remind us of it. The pale countenances and emaciated frames of our fellow creatures should remind us of it—our own infirmities should remind us of it. There are some whom all these fail to impress with a sense of their mortality. They have so frequently dismissed the idea from their minds that it seldom disturbs them—they can dream of long life even in passing through a church-yard surrounded by tomb-stones. May we take warning from the death of others to prepare to meet our God, since our own departure shall summon us into his presence. May we never take our repose without seriously reflecting that our slumbers may be interrupted by the visions of Eternity; for whether we think of death or not, he is silently advancing towards us through the darkness of futurity, and in some unexpected moment may hurl his dart into our bosoms. May we learn therefore so to number our days as to apply our hearts unto wisdom.

Goodman's Fields, Jan. 23, 1814. *P. H—.*

QUERIES.

Privileges of persons not christened.

To the Editor of the Baptist Magazine.

I have often heard it said that Children who have not been christened in the Church of England form have not the privileges of those who have been so christened; and I have lately been surprised at hearing of a widow, who was a member of a Baptist church, taking her children to be christened in the Church of England, in order to enlarge their privileges with respect to worldly things. I was born of Baptist parents; was named and registered by a Baptist minister; and have always thought myself entitled to equal privileges as though I had been christened by any of the Bishops. I wish some of your correspondents would give a full explanation of the subject through the Baptist Magazine, to do away all mistakes respecting it.

J. H.

On Marriage.

Would it be sinful for a young person, professing christianity, to connect herself in Marriage with a young man, who professes christianity also, but is of a different persuasion?

C. R.

Meaning of certain Hebrew Words.

IDEOTES wishes to ask some of the readers of the Baptist Magazine, who are skilled in the Hebrew Language—

1. What is the meaning of the word which our translators have rendered *Righteousness* in *Psalm* li, 17? David prays, Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy *Righteousness* or *Justice*, as some translate it. It is not said, I will sing of thy *mercy* or *grace*.

2. What is the meaning of the word rendered *mercy* in *Psalm* lvi. 12. Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work.

IRELAND.

To the Editor of the Baptist Magazine.

SIR,

I was pleased with a *Note* to the Address in behalf of the Baptist Churches in Ireland, published in the Magazine for January, intimating "*that measures were taking to form a Society from which the Irish Itinerant might be ultimately assisted.*" You will permit me to inform those persons from whom I have received a *few* pounds for this object, that the amount, with their names, shall be given to the Treasurer of the said Society, when it has existence. I trust that your readers will not think me intrusive on this subject, if I express my earnest desire that "these measures" may not be delayed. An itinerancy having for its object, *the making manifest the savour of the knowledge of Christ in every place,* must be important; but in no part of the united kingdom is it of so much moment as in Ireland. England, Scotland, and Wales, are already fertilized with the dews of gospel influence; but the Sister Isle still exhibits the melancholy contrast to their moral cultivation, and is in this sense permitted to form the desert of the empire.

Are then the difficulties opposed to the breaking up of this fallow ground insurmountable? Certainly not—The land we speak of is not "afar off"—its inhabitants are not "the people of a strange language"—our vernacular tongue is spoken in all their provinces—their superstitions, their prejudices, even their strong holds of popery, present no insurmountable barrier to the advances of our compassion.

Ireland, abandoned as it has been to the desolation we have described, can yet furnish abundant proof that the preaching of Christ crucified is alike the wisdom of God, and the power of God unto salvation. The efforts of an enlightened zeal, whenever she has enjoyed them, have been marked by traces of adequate success.

The labours of evangelical clergymen, of methodists, and others, have already brought into the glorious liberty of the children of God, thousands of these sons of Erin, who a few years since were led captive by the devil at his will; and some of them propagate the faith which once they would gladly have destroyed.

Letters from this country are now before me. One of my correspondents says, "We have been obliged for the present to give up two places where we had preaching for want of means. A friend from England residing ten miles distant, was with me last

evening, to request preaching at his house. He says there are five hundred persons living in the village, most of them protestants; and that he knows of but one serious christian among them, all besides are perishing for lack of knowledge! Ireland, he adds, has long been neglected, *now* there appears a disposition in many places to hear the gospel with avidity. If the friends of Christ combine their efforts, who can tell but the wilderness may soon blossom as the rose."

Another writes, "I hope you will do something for poor Ireland. There is abundant room for your exertions without interfering with others; make a beginning in the name of the Lord our God. Your Mission to India has been productive of much fruit; I long that you may have fruit here also. O that missionaries would come over to us with a large portion of the spirit of dear glorified Pearce!" A third, a respectable Pædobaptist, urges the subject also; and all with whom I have had correspondence, are anxious that Ireland should be annually visited by some one of our ministering brethren from this side of the water.

I appeal therefore to your readers, to our whole denomination, whether Ireland has not hitherto unanswered claims on OUR utmost efforts; and whether while she is *loudly crying* "come over and help us," we are not called to redeem lost time, and to employ all the means in our power in seeking the salvation of her people?

JOHN SAFFERY.

Salisbury, February 7, 1814.

Papers from the Port-folio of a Minister.

Indian Manners and Customs.

Burning a leper to death.—Extract of a letter from brother W. Carey, jun. dated Cutwa, Sept. 7, 1812: "Last week I witnessed the burning of a poor leper. A pit, about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire begged to be taken out, and struggled hard for that purpose. His mother and sister however thrust him in again; and thus, a man who to all appearance might have survived some years longer, was cruelly burnt to death. I find that the practice is not uncommon in these parts." The practice of diseased persons, and especially those heavily afflicted with the leprosy, drowning themselves is very common, and is recommended in the writings of the Hindoos.

This poor wretch died with the notion that by thus purifying his body in the fire he should receive a happy transmigration into a healthful body; whereas, if he had died by the disease, he would, after four births, have appeared on earth a leper again.

Manners of the Shikhs, communicated by a friend at Ludhana in the Shikh country.—The Hindoos, who form the bulk of the population in this district, seem to be infinitely less attached to their religion than the Hindoos of other parts of the country. I have observed no religious ceremonies among them, unless an annual washing in the Sutlege may deserve that name.

The custom of burning women with the bodies of their husbands, does not obtain here; but the equally horrible custom of murdering their female infants is very common among the rajpoots Muzulmans, who are very numerous around this. One of these fellows had been induced, by the tears and entreaties of his wife, to spare the life of a daughter born to him. The girl grew up, and had arrived at the age of thirteen, but, unfortunately for her, had not been demanded in marriage by any one. The rajpoot began to apprehend the danger of her bringing a disgrace upon the family, and resolved to prevent it by putting the girl to death. Shortly after forming this atrocious design, he either overheard, or pretended to have overheard, some of his neighbours talking of his daughter in a way that tended to encrease his fears, when, becoming outrageous, he rushed upon the poor girl, and cut her head off. The native magistrate confined him for a year, and seized all his property. But this was only because the girl was marriageable; infants are murdered with perfect impunity.

"The Shikh religion is more accommodating than that of the Hindoos. The most henious offence is expiated by making a feast for twenty or thirty brethren. This feast consists of a kind of sweetmeat, called kura, made of meal, ghee, and sugar. This they are extremely fond of; and if the person giving the feast can prevail upon any one of his guests to eat so much that he shall die of repletion, he considers himself as not only absolved from all his sins, but a most fortunate man. I was desirous to know what, in their opinion, was the greatest crime a Shikh could commit, and was informed that it was the killing of a cow, even by accident.

"There is a Shikh priest here, who once a week reads a portion of their sacred writings to a small congregation of ten or twelve of his own communion. He told me that he reads and prays three hours every day. But this, he says, is an act of supererogation. There is no obligation on him to pray unless perfectly disengaged from other business. 'If I pray,' says he, 'it

is well; if I do not pray, it is not amiss.' I saw him some days ago in such a state as convinced me, that he had, that day at least, paid more attention to his bottle than to his book.

"The Musulmans of this place have some of the exteriors of religion; but they have no truth, no honesty, no humanity. The Hindoos inform me, that previously to our coming hither, the Musulmans were all notorious robbers, and murderers of course. They are now restrained by the fear of the gibbet. They are superstitious, bigoted, and intolerant. One of them informed me that they used to amuse themselves in throwing bullocks blood upon the doors of the Hindoos. Some time ago they seized an idol belonging to a Shikh, loaded it with contumely, and cast it in a well. The Shikh exclaimed loudly against the Musulmans whom he called sacrilegious wretches, and to whom he gave his hearty malediction. They exulted over his distress, and tauntingly told him, "We have thrown your god into a well; do you throw ours in if you can. What a stupid blockhead you must be to worship a god that can neither protect you nor himself." Yet there are here the shrines of two Musulman saints, to which these bigots pay a degree of veneration that falls little short of the Shikh idolatry. There is a third shrine at a place called Jalundura, about twenty miles from this, that is regarded with still greater veneration. The tomb is nine yards long, and the holy man is said to have been of that gigantic size, and to have surpassed all other saints as much in piety as in stature. Vast multitudes visit this tomb, in the hopes of engaging the good offices of Eemaum Nasir (for that was the name of this canonized Mahometan) who is said to be extremely bountiful to his petitioners. The boon solicited is always of a temporal nature, and if, by chance, one person in ten thousand have his wishes gratified, it keeps up unimpaired the reputation of the holy relics. A small offering of cowries is made by every person who visits the tomb; and this from some lacks of persons, amounts to a handsome perquisite for the Moojawir. This gentleman keeps an account of the most remarkable miracles, of which he has got a catalogue as long as the pedigree of a Welsh nobleman."

Obituary.

Mr. LAIKLAND.

Mr. Stephen Laikland died at South Shields, in the county of Durham, November 27, 1813, aged 49 years, after being seven weeks ill of a fever, during which

he bore his Affliction with great humility and resignation to the will of God. On taking medicine he used to pray earnestly, that the means intended thereby might be blessed and have the desired effect, if so it pleased God, whose will be done. In his Affliction one of the brethren visited him frequently, and asked him how he was, and he answered, 'I think I am better,' and at one time "Wearisome nights and days are appointed for me, but it is God's will, blessed be his name." He often said, "brother I longed to see you this Night, the house is quiet, you will go to prayer with me a few minutes." He was a pious christian, and beloved by all who were acquainted with him. He firmly believed in sovereign, free and unmerited Grace, and particular redemption through the atonement of Jesus Christ. Here christians are reminded of the faith, sufferings, conduct, usefulness and happy death of a christian brother, and constrained to admit the reality of religion, desiring more of its influence on their minds, which may strengthen their hearts that they may be sober, and hope to the end for the grace which is to be brought to us at the revelation of Jesus Christ. The deceased would frequently rehearse the following verses—

Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God.

There shall I see, and hear and know
All I desir'd and wish'd below,
And every power find sweet employ
In that eternal world of joy.

This brother was a lively Christian, had great grace and gifts to pray, and ascribed all to the grace of God, as it reigns in righteousness unto eternal life through our Lord Jesus Christ. He was blessed with humility and submission in trouble, loved the brethren, and longed for the prosperity of the cause of God; a loving, affectionate and tender husband and parent. He often prayed for the church of Christ, its pastors and brethren; all missionaries to the Heathen, and the Gospel's universal spread.

He was first brought to the light of the gospel by hearing a sermon concerning the thief on the cross, he then saw his awful state by nature, and sovereign grace and God's electing love were afterwards made manifest to him, by attending the means of grace. Between four and five years ago he attended with a few baptists at a meeting for prayer, and was a great blessing to them. On searching the scriptures diligently, after about two years, he was constrained to follow the Redeemer in his appointed way, by observing the ordinance of baptism as it was once delivered to the saints; he applied to the particular baptist church, North Shields, where the Rev. Robert Imery is the afflicted pastor, after relating the dealings of God with his soul, to the satisfaction and joy of the church, he was baptized and received into full communion about three years ago, and so continued till God was pleased to remove him to the church triumphant, to sing praise to the Lamb that sits on the throne for ever. The day before

he died he expressed an earnest desire to go home, his pious wife said to him, 'Your heavenly home?' he answered, 'Yes, my heavenly *Home.*'

The Death of this brother was improved the Lord's-day afternoon, Dec. 12th, at the baptist church, North Shields, in an affectionate sermon by the Rev. W. Nichols, from *Revel.* 14. 13. "*And I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them.*"—

Mrs. P. GOODALL.

The subject of this memoir was born a few miles from Wellington, Shropshire, in a village destitute at that time of the gospel of Christ. When not more than ten or twelve years of age, she was seriously impressed with the value of her soul, and often retired alone for prayer. On her way to West Bromwich, near thirty years ago, through her marriage to a respectable tradesman, she felt a great concern that as she understood the gospel was preached at West Bromwich, she might know that gospel for herself; which very soon after was the case, by means of a sermon she heard preached by a Mr. Moss; and for many years she found the ways of Zion her delight, and was an ornament to that gospel she had found the power of God to her salvation. The writer became acquainted with her about six years since, soon after the baptist cause began at West Bromwich, and though she did not become a member of the church, she was one of the first to subscribe to its support, and continued a steady friend; often blessing the Lord for sending his gospel to her, when through her affliction, which was a dropsy, she could not have gone after it.

As the chapel was built near her house, and it might be truly said she loved the house of God; not only on a sabbath, but on a week night, she considered it an honour to meet with her poor friends at a prayer meeting, and often said they expressed the very desire of her soul in their broken petitions. She was the subject of many fears, and generally complained of her own unworthiness. One of the last times she heard the gospel, the subject was, *Thou knowest all things, thou knowest that I love thee.* She was much melted under the discourse, and on her way home, was expressing with tears her fear to adopt Peter's words, she felt herself so unworthy. But again replied, "blessed be his name, I do love him."

She was many months confined with affliction, and at the same time an afflicted husband; but bore it with truly christian patience and resignation. I believe every day blessing God that in the affliction they had every comfort of life, of which many she regarded as more worthy were destitute. The writer often visited her, and she always requested some time to be spent in prayer. Indeed she loved prayer, but hated sin. It was a point with her even to pray for a blessing upon her medicine, when she took it.

A few weeks before her death

she was mourning her darkness and deadness, and seemed much cast down. She was told of the covenant promises, and of the faithfulness of a covenant God: after the writer left her, that promise came to her remembrance with great comfort, *Fear not for I am with thee, be not dismayed, I am thy God.* From this time the cloud broke, and her fears were dispelled, and she might truly be called a triumphant saint. To a christian friend she said, "The Lord is my rock and my portion, and my refuge, and my God, and my all." A few days before her death she requested the writer to improve her death, but added, "Be sure to say nothing in my praise, for I am one of the basest of sinners; but blessed be the Lord, he has brought me through the wilderness, and upheld me by his power." When requested to forbear conversation, lest it should hurt her, she replied, "I do not mind the body, I want to speak his praise who has done so much for so unworthy a sinner." For some days before her death, she mostly slept; but when awake, her hope evidently appeared to have good anchorage, and her faith was unshaken. Her death was improved both at the independent and baptist meeting-houses, from *Isaiah* 60, 19, 20; particularly the last clause, "*The days of thy mourning shall be ended.*"

She died April 13, 1813, aged 55 years.

West Bromwich. J. U.

Mrs. MARTHA DOWNING.

December 12, 1813, died Mrs. Martha Downing, wife of Isaac Downing, jun, Newcastle-upon-Tyne, aged 21 years. She was born at Birmingham, Dec. 22, 1783. Her parents brought her up to attend the established church; but there seems to have been no experimental knowledge of the truth, till about the seventeenth year of her age. Prior to this period she was a pharisee, and thought if she attended church twice on the Lord's-day, she had done all that was required, and that she was better than many of her neighbours; and like the pharisee of old, thanked God she was not as others. Her aunt, who is a member of Cannon street, invited her to meeting one Lord's-day evening, but the word had no other effect that that of stirring up the carnal mind to oppose the truth. Shortly after this she heard of a Mr. Edmonds of Bond Street, and from a spirit of curiosity she went to hear him; and here as before she discovered the pride and enmity of the heart by observing, 'the Baptists were too rigid, and that there was no need to be so very bigotted about religion.' She was prevailed on to go once more to hear Mr. Edmonds, and now the time came when she was no longer to wage war against the truth; she saw, and felt, what she had never felt before, the plague and deceitfulness of her own heart, which made her mourn heavily, and on which account she was much cast down, and almost driven to despair; her false hopes fled; her meritorious exploits appeared as chaff driven before the wind; her pride in not submitting to the righteousness of the Redeemer; and her igno-

rance of the scheme of salvation according to the riches of sovereign mercy was now set plain before her. At this time she was fully convinced that the unrenewed heart will never submit to God's method of saving sinners.

A sermon delivered by Mr. Edmonds from *Phil.* iii. 8, appears to have been greatly useful to her, so that she could now rejoice in Jesus as *her* saviour, and commit her eternal all into his hands, believing that he was both able and willing to save her, though unworthy and undeserving of his favour. She now saw it her duty and privilege to be baptized, which her father hearing of, he used threats to deter her from it. She replied, "when my father and mother forsake me, the Lord will take me up." Her feelings for her parents were very tender; her affection for them, and her love to the Redeemer, brought her into very great exercise of soul. At this time the 128th hymn, Rippon's selection, was a great support to her mind; and in this trying season she said, "I have reason to be thankful, for the mercies of the Lord towards me, for they are great." Shortly after this, her father evidenced a friendly spirit towards her, which much rejoiced her soul, his acknowledgment of his error, in pouring contempt on the institutions of God's house, encouraged her still to go forward, which after having first given herself to the Lord, she resolved in his strength to do.

July 22, 1809, she put on the Lord Jesus by a public profession, and united with the church under the care of Mr. Edmonds; she found the ordinance full of consolation, and was greatly comforted in her mind. Afterwards she was much distressed in mind, timorous lest she had presumed too much, and fearful lest she should be found after all her profession, destitute of genuine godliness: changes and trial attended her, seasons of darkness troubled her, her own unfruitfulness she constantly lamented; yet she had seasons of refreshment from the presence of the Lord, which frequently dissipated her gloom, and brightened her prospects. She lived near to her God, was watchful over her conduct, steady in her profession, patient under suffering, humble in her own views, and never lost sight of herself as a sinner.

Some time before her departure she wrote in the inside of her hymn book the following lines. "I shall soon fade as doth a leaf, and wither as a green herb, and be like water spilt upon the ground which cannot be gathered up; but when this fleeting life is o'er, we die to live, and live to die no more." She seemed long to have had a presage of her approaching dissolution. A few weeks before her death, she said to her dear partner, "O that I may have patience to bear what I see before me, and leave an evidence of my interest in the dear Redeemer. This language was so impressive, her husband could not speak, which she perceiving endeavoured to console his mind, but added, "I am impressed with the thought that I never shall recover; for no one knows what I feel but God and myself;

but do not grieve for me, my life seemingly is a life of trouble, and the Lord has said "through much tribulation we must enter the kingdom."

On the 11th of December she seemed more cheerful and in better spirits than usual, but towards evening grew worse. In a short time she took leave of her husband and of all who were in the room, and about five minutes before six on the Lord's-day morning she breathed her last.

Her remains were interred at the Ballast Hills, Newcastle; and January 11, 1814, her funeral sermon was preached at the Baptist chapel in that town, by Mr. Watts of Monkwearmouth.

On Saturday, January the 11th, after suffering from a lethargy (and its effects) for more than twelve months, died at Aston Parsonage, near Witney, aged 65, Mrs. Ann Bicheno, wife of the Rev. J. Bicheno, late of Newbury. The sorrow of relatives, on such occasions, is the common tribute which nature pays to the most undistinguished virtues; but, on this occasion, not only the sorrow of relatives and numerous friends, but the gratitude of a *thousand* youths, who, in the course of the last twenty five years, experienced the maternal attention of this worthy woman, bears testimony to her many many superior excellencies, and her kind solicitude for their welfare, will long be held in remembrance.

It was happy for the departed, and consoling to her surviving friends, that the great concerns of religion had not been neglected in the days of health and mental vigour; for from the nature of her disease, which incapacitated the mind in proportion as it weakened the powers of life, little ability remained either for those reflections or exercises on which so many depend, as the means, both of preparing for death, and of bringing to the soul those consolations and hopes, which alone are sufficient to fortify against its terrors.

Lord, make me to know mine end! And not only *the measure of my days*, how short it is, but my *frailty*, that I may be wise to improve the present day of health, and not procrastinate in a matter of infinite importance; that *whenever*, or *however*, death may come, I may be ready, and have nothing to do but to die, and enter into peace! W.

On Friday the 3rd. of December 1813, died full of hope and and joy our venerable brother Charles Cole, aged 81 years, who had honorably sustained the pastoral office in the Baptist church at Whitchurch, Hants, near fifty-four years. We are promised a memoir of this eminently pious minister soon.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Baptism of Infants founded on Reason and Revelation.

The Baptism of Infants the undoubted Practice of the Apostles, &c.

Dipping not the only Scriptural

and Primitive mode of baptizing; and if it were, yet a strict adherence to it not obligatory on us.

The History of the Baptists, by William Robertson, D. D.

Some one of our pædobaptist friends has thought proper to reprint these small pieces in support of the practice of his denomination; and we can have no objection to his publishing any thing which he may account true and necessary. We must however be allowed to examine what is published, not so much to judge whether the arguments be unanswerable, (for we perceive nothing in them but what has been fully answered again and again) as to see that they do us justice.

For the first three of these we may content ourselves with referring to Dr. Gill's "Divine right of Infant Baptism examined and disproved," prefixed to Mr. Ivimey's History of the English Baptists; or to the extract printed separately, entitled "Testimonies of ancient writers, &c." price 6d. sold by Buttons, Paternoster Row. The last, entitled *The History of the Baptists*, by W. Robertson D. D. &c. &c. requires a few remarks.

The object, we are told in the advertisement, is not to "degrade the Baptist denomination, but merely to shew that their views of baptism are not so ancient and apostolic as many are prone to imagine, and zealous to propagate." But if this were really the Editor's object why should he repeat things tending to fix an odium upon their origin? If he meant only to show *when* they first attracted notice as a distinct communion, and not *what sort of people they were*, he has taken a most circuitous course to accomplish his design, and has loaded his page with abundance of irrelevant matter.

If to ascertain *the time* of our origin had been the only object of the Editor, why is the part acted by pædobaptists in the German disturbances kept out of sight; and the whole considered as 'A History of the *Baptists*?' The excesses in Munster were begun by pædobaptists, but who being joined by some of the people called Anabaptists, the whole of the reproach was cast upon them.*

Moreover, if it were not the Editor's design to blacken the Baptists as a denomination, why does he call his piece *The History of the Baptists*? It does not bear that title in Dr. Robertson's work, but is merely an account of the Munster disturbances. We might as well publish a tract selected from Lord Clarendon's celebrated "History of the Rebellion," in which the conduct of the Independents is held up to their disadvantage, and call it *The History of the Pædobaptists*. Where is candour; and where is the place of impartiality?

The Editor, with Messrs. *Bogue* and *Bennet*, does not deny that there were Baptists among the ancient Waldenses, but insists that the first notice of them *as a distinct* communion was about the time of the Reformation by Luther." *Supposing this*

* See Gill's *Divine Right of Inf. Bap. disproved* in Ivimey's Hist. p. 15, 16.

to be true, is it not equally true of the *Independants*, and of the *Presbyterians*? And might not the words of Dr. *Osgood* be applied to them with equal justice as to us, '*they are modern sects*?' and might they not be told that their views of Independent and Presbyterian church-government are not so ancient and apostolic as many are prone to imagine, and zealous to propagate? But *it is not true*, which a slender acquaintance with ecclesiastical history is sufficient to prove. In a letter written by Costelecius out of Bohemia to Erasmus, dated Oct. 10, 1591, he speaks of a people in that country nearly a hundred years before that time, and says of them, "Such as *come over to their sect must every one be baptized anew in mere water.*" † And four hundred years before the disorders at Munster, namely in the early part of the 12th. century, *Peter Bruis*, and *Henry* his follower, not only maintained the Baptist principles, but as Dr. *Wall* acknowledges, formed a *distinct communion* upon those principles. "They were (he says) the first Antipædobaptist preachers, that ever set up *a church or society of men*, holding that opinion against Infant Baptism, and rebaptizing such as had been baptized in infancy." ‡

Nor were the followers of these martyrs for the truth to be despised in respect of their numbers; Dr. ALLIX states that between 1137 and 1180, Languedoc was so full of the disciples of *Peter Bruis* and *Henry* that the archbishop of Narbonne writing to Lewis the VIIth, king of France, complains as follows—"My Lord the King, we are extremely pressed with many calamities, among which there is one that most of all affects us; which is that the Catholic faith is extremely shaken in this our diocese, and St. Peter's seat is so violently tossed by the waves, that it is in danger of sinking!"

How are we to account for the assertions of the Editor, of Dr. Osgood, and of Messrs. Bogue and Bennett? We would not wish to think them capable of writing known untruths; nor so unacquainted with ecclesiastical history as to be ignorant of the facts above stated. If they, or any of them, can justify these assertions, or account for them on less degrading principles; the public has an undoubted right to expect them to do so.

Memoir of the Private and Public life of William Penn. By Thomas Clarkson, M. A. in 2 vols. 1l. 4s. Longman and Co.

The author and the subject of this work at once fix our attention. The name of Clarkson, whether as a man, or a writer, commands respect. No Philanthropist but must bow with reverence before the friend of the injured Africans. And when we reflect on the labours he performed, the sufferings he underwent, the opposition he encountered, the self-denial he sustained, and the perseverance he manifested in the accomplishment of the object he had in view; we feel that we are in the presence of no ordinary personage. Amidst the scenes of moral degradation he had to witness in the attainment of his wishes, in contemplating the author of the present

† Gill's *Divine Right of I. B. disproved* in Ivimey's History p. 18.

‡ Hist. of I. B. Part II. p. 184.

work we feel a kind of dignity attached to our common nature. We hail the man who under God contributes so much to purge away a load of guilt from our shores. Mr. C. since effecting the object he laboured twenty years to attain, has proved himself the friend of the public. He has employed his pen in the production of several works important in their subject, and attractive by the simplicity of their execution.

Mr. C's exertions on the behalf of the oppressed Africans led him to form an intimate acquaintance with that religious denomination called quakers. His constant intercourse with them gave him an insight into their manners, their habits, the motives of their many singularities, their distinguishing sentiments and regular discipline. His "Portraiture" we must confess gave us a far higher idea of them than we had before entertained, though it has not converted us either to their creed or their party. We lose nothing of this impression while reading the work before us, which details in a very interesting manner the life of a man eminent in that denomination, connected with the founder of their system; and who laid out himself to promote according to his best sentiments the welfare of his fellow men.

William Penn was the son of Admiral sir William Penn, a distinguished naval officer in the time of Charles II. He was born October 14th. 1644, in the parish of St. Catherine's, Tower Hill. At the free grammar school at Chigwell in Essex, he received the first rudiments of his education: and here it was at the early age of eleven years he was at first seriously impressed with the subject of religion. On leaving Chigwell he pursued his studies at home under a private tutor: from thence at the age of fifteen, he entered Christ's Church College at Oxford. It was here that the religious feelings which first impressed his mind at Chigwell were deepened, and his attachment to quakerism began, under the preaching of Thomas Loe, a minister of that denomination. The mind of young Penn was too honest to conceal what he thought it his duty to profess; accordingly, having opened his mind to some of his fellow students, whose religious sentiments he found in unison with his own,—in conjunction with them he began to withdraw himself from the established worship, and to hold meetings where they followed their devotional exercises in their own way. When this conduct was known, which was in 1660, the heads of the college fined them all for nonconformists. In religion, opposition almost always counteracts its design. This fine only outraged Penn and his associates, who in a fit of imprudent zeal committed an offence for which he with others were expelled the College. On his return he was turned out of doors by his father; and after that sent to France in order to wean him from his new connections, and that the gaiety of French manners might correct the growing gravity of his mind. On leaving the continent he became a student of Lincoln's Inn, where after remaining a year, the great plague in London induced him to leave it. From thence he was sent to Ireland, to superintend some large estates of which he was the proprietor.

It was here that he became fully established in the belief of Quakerism, and was determined to adhere to this body of people without consulting the consequences. Here he met with Thomas Loe, who first confirmed his religious impressions. The sermon which he delivered was so powerful that from henceforth all wavering between interest and conviction was forbidden. Whatever were the topics of the discourse, it is certain that William was so impressed by it, that though he had as yet not discovered a

partiality for any particular sect, he favoured the Quakers as a religious body from that day.

On his father being acquainted with this circumstance he receives an order to return to England; where after a most affecting interview between them, we find him a second time turned out of doors. After this in 1668, at 24 years of age, he becomes among the Quakers a minister of the gospel, and in the same year commences author. In this last department he was almost constantly employed. The object of his pen was either to state and prove the doctrines of the Quakers, or to vindicate them from the aspersions thrown upon them, or to plead for liberty of conscience against those oppressions which were endured by the Nonconformists in general and the Quakers in particular. In this year we find him committed to the tower in consequence of his works, but discharged by the king after having been treated with unusual severity for seven months. In 1670 he was arrested while preaching in Grace-church street and committed to Newgate. An account is given of the memorable trial which was the consequence of the arrest, a trial which should be perused by all our youth, to endear the liberties of the present times.

We cannot follow these Memoirs in narrating all the incidents of his life, his labours, his writings, his travels, and sufferings, in promoting what he supposed to be the truth of God. These things are related with a pleasing succinctness, accompanied with instructive remarks. After having endured a long series of affliction for conscience sake, he was led by an unexpected series of events across the Atlantic—and colonized that part of the new world called Pennsylvania. Obtaining a Charter from Charles II, and having published in England his frame of government, he embarks in the Downs and arrives in America. Here he called together his first general assembly. He early took an opportunity of visiting the native Indians and entered into his great treaty with them. A treaty singularly worthy of the admiration and encomiums which have been bestowed upon it.

After a short residence in America, he determined on a return to England; receiving accounts of the persecutions which were prevalent in his native land, he could not be easy in the quiet enjoyed by himself, while his brethren were suffering the most grievous afflictions. He landed in Britain in 1684. The next year Charles II. died. Penn obtained frequent interviews with his successor, when his endeavors to stop the progress of persecution were incessantly employed. Now the cry of papist and jesuit were issued against him. On the accession of William III. he was repeatedly arrested and imprisoned on the false charges of maintaining an improper correspondence with James II. and intending to restore him to the throne; all of which are satisfactorily refuted by his biographer. The influence of this clamour on his mind was so great that he determined on retirement. He judged it best to retire from the world for a while; accordingly he took a private lodging in London, where he devoted himself to study and religious exercises, where he was occasionally visited by a few friends.

In this retirement, through the false insinuation of evil counsellors, William III deprives him of the government of Pennsylvania, before he had even time to explain himself, or to throw in any reason in favor of the appointment which had taken place. Trying as this event was, connected with the circumstances which attended it, yet he felt the same religion supporting him in affliction as had animated him to the most active exertions. In about 4 years he was in the most handsome manner restored to the Government of Pennsylvania; after this he sails for America, returns from thence, and after gradually declining, dies serenely in England, 30th July, 1718, in the 74th year of his age.

The memoirs before us are eminently adapted to excite reflection, we recommend them to the attention of all who may have opportunity of perusing them. Sensible that however we may in many things differ from the opinion of their hero, yet they cannot well be read without benefit.

THEOLOGICAL NOTICES.

☞ Information of works in hand from Theological Writers will be inserted under this article.

In the Press, and speedily will be published, in 8vo, on superior paper, price 10s, a volume of Sermons by the late Rev. John Evans, of Abingdon. A Portrait of the Author, and a brief memoir of his life, by the Rev. James Hinton of Oxford, will be prefixed to the above Discourses.

Also, Brown's (of Haddington) Dictionary of the Bible, in two neat pocket volumes embellished with two coloured Maps.

Also, No. I, with an elegant coloured engraving, price 1s. to be completed in thirty numbers, the Hebrew Ritual and doctrinal explanation of the whole ceremonial law, oral and traditionary, of the Jewish Community, in England and foreign parts; with an accurate description of the different utensils used therein; delineated on copper plates, and painted in water colours. By L. Alexander.

MISSIONARY RETROSPECT.

CHURCH MISSIONARY SOCIETY.

It is highly gratifying to witness the increasing zeal of our brethren in the establishment on behalf of their Missions. Associations are forming throughout the empire for their support; and pious people of all classes are uniting their contributions, their prayers, and their exertions, in this grand cause. Missionaries endued from heaven with a spirit adapted to their arduous labours, and possessing the advantages of most suitable literary attainments, are on their departure for various parts of the Globe—May God prosper them in all their undertakings for his glory.

Designation of Two English Clergymen as Missionaries to Ceylon. The Rev. Thomas Norton and the Rev. William Greenwood, having been educated in the Society's Seminary, and admitted to Holy Orders, are now serving curacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

Designation of Two Lutheran Clergymen as Missionaries to Tranquebar. The Rev. John Christian Schnarre, and the Rev. Charles Theophilus Ewald Rhenius, having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counsellor of the Consistory, the Rev. Jacobus Hecker. They have passed about fifteen months in this country in preparation for their future labours.

Messrs. Schnarre and Rhenius having been destined by the Committee to enter into the extensive fields of labour presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East-India Company would grant them their license to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. The Court granted, with the utmost readiness, the request of the Committee. A passage has been in consequence, engaged for the Missionaries, on board the Marquis of Huntly, Captain Donald M'Leod,

They will leave this country in a few weeks.

A Special General Meeting for Addressing the above Missionaries, was held on Friday, the seventh of this month (January), at Freemason's Hall. The Right Hon. LORD GAMBIER, Vice-Patron and President of the Society, was in the Chair: and there were present thirteen or fourteen hundred members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the Missionaries; and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them drawn up by Dr. Buchanan, at the request of the Committee. The Rev. Thomas Norton, and the Rev. C. E. T. Rhenius, in their own names, and those of their respective companions made suitable replies.

The spirit which pervaded this meeting was most truly accordant with the grand and sacred objects of the Institution; and it is conferring the highest honour on the friends who came forward on this occasion to say, that many fervent and persevering prayers will, it may be hoped, in consequence of the proceedings of this day, accompany and follow these worthy men.

EDINBURGH MISSIONARY SOCIETY.

Karass. We noticed in our last the removal of the Missionaries from Karass. The printing of the Turkish New Testament was finished before their removal, and the copies are in the possession of the Missionaries at Georghievsk, uninjured. We add a few particulars, from a letter of Mr. Mitchell to the Directors, dated Sept. 22.

"You would see by my last letter, in what an unsettled state we were, owing to the turbulence of the people on the other side of the Kuban. What we then dreaded has now, in a great measure, come to pass. All the Tartars around us are off, and not a single Tartar village is left. On Sunday morning last, we were informed that the Tartars had all their carts loaded, and only waited till the army approached to escort them. We were much afraid, but had great reluctance to go away on the Lord's day. We therefore, in the strength of our Lord, resolved to remain another night, and were enabled to hold our meetings for worship as usual, by which we were greatly refreshed. About one o'clock, an additional guard of thirty five men came to our assistance, and before night our guard was increased to *ninety*. On Monday morning, about two o'clock, we observed some of the Tartar villages on fire, and before day, all the villages around us were in flames. This increased our alarm; the women and children in particular were very much afraid. But we put our trust in the Lord, and had another signal display of his great goodness in saving us in this critical moment. Oh! that we were enabled to praise Him as we ought; for what are we, that he should be so kind to us. I trust I shall never forget this deliverance while I live. None of our enemies came near us: though the two robbers who headed the party that attacked us last year, and who have since frequently threatened us, were in the gang.

"On Monday morning, we met to consult what we should do, and came to the unanimous resolution of leaving the place. Accordingly Messrs Dickson and M'Alpine, and myself, came to Georghievsk with the women and children, and the others remained to take care of the place, till such time as the property of the mission be removed. Mr. Dickson and I were employed yesterday in procuring houses; and we have been fortunate enough to get them as near to each other as they were at Karass. I this morning waited on the governor and informed him of what had taken place, at which he was much concerned, but would not advise us to return. I brought

all the funds of the mission along with me. When we were on the road here on Monday, we met a Kozac officer, with whom I was acquainted, going with a party of his men to see the Tartar villages that were burnt. That very night, he and one of his men were killed by the Circassians at a village only two and a half versts from Karass.

I have written this to you in great hurry and confusion. As soon as we get our affairs brought into a little order, we shall write to you again. In the mean time, I must stop: and pray that the Lord may bless and direct both you and us. I remain, &c.

BAPTIST MISSION.

Letter from Mr. Johns.

Dec. 15, 1813.

Early in the beginning of the present year the Brethren at Serampore became acquainted with some natives, who resided about 12 miles from them. One or more came to the Mission-House and conversed with brother Ward on Christianity. The account which they gave was this—That several years ago they began to entertain doubts of the Hindoo System of Religion, but for certain reasons they continued in the observance of the ceremonies connected with it. These doubts originated in a family of the writer caste and occupied the attention of several of its members. About a twelve-month before they had any intercourse with the missionaries they met with an english new testament, which they read much to their satisfaction and comfort—they seem to have been remarkably prepared for this dawning light.

Being in the employ of Europeans they could read the english testament with advantage, but on meeting with a Bengalee Testament, which was given away in an itinerant excursion of brother Chamberlain, the sun rose on their minds in its full splendor. These books, with some tracts, especially the life and death of Futtick, formerly one of the native members, were their only or principal means of instruction. It does not appear that they had any communication with religious europeans, yet they separated entirely from Hindoo rites, and met for religious services amongst themselves on the Lord's-day, reading the scriptures, singing, &c. Finding that Christians were under obligation to attend to certain ordinances, they applied to the roman catholic Priest in the town nearest them, requesting him to baptize them. He gave them the Lord's prayer to learn as a qualification; but it should seem that these insulated Hindoos knew more of Christianity than he could teach them. What is remarkable he spoke to them of the Missionaries at Serampore with indignation, perhaps because they could repeat the Lord's prayer which they had learned from the scriptures before they applied to this Padre. Be that as it may they got no satisfaction from him, and as to the missionaries, though the distance is inconsiderable, they did not know any thing of them.

Their next application was to Mr. Forsyth of Chinsurah, who not being sufficiently conversant in the native language, advised them to go to Serampore. They arrived here, and to their heartfelt joy and great surprise met with brethren, european and natives, ready to receive them in the name of the friend of sinners. Immediately on meeting with the native converts, they threw up their caste and saying that they were christians, disavowed all other distinctions, they went home with the brethren, sat together, took refreshment and spent a considerable time in conversation and religious exercises. This was a most interesting and an important triumph of the Redeemer's cross. Sometime afterwards, one of them having given in his experience before the church at Serampore, he publicly put on the Lord Jesus Christ in baptism. On a following Lord's day a younger brother was

also baptized. Immediately on the first having professed christianity, they met with opposition from parents and friends, but nothing dismayed, the second as above-mentioned came forward; they were obliged to leave their connexions. A lad, a still younger branch of the same family said he would follow his brothers. The father, an old man, seemed much affected, but these dutiful sons have devoted a part of their own living to his support, though for the gospel's sake they were driven from his roof.

The eldest brother, who from the first was a leader of this little company, has also been baptized. This ordinance was solemnized at Chinsurah in the large tank belonging to Mr. Forsyth, who partook of the pleasure arising from this accession to the Redeemer's triumphs. They already begin to gain strength and are desirous of spending their days in promoting the best interests of their countrymen. From 50 to 100 are calculated to belong to this company, who stand aloof from the abominations of the Hindoo mythology: and this interesting event is alone sufficient to answer all the cavils of those who having the key of knowledge, neither enter themselves nor would suffer others to do so. Before I left Bengal, several more were expected to come forward, but even should the immediate effects stop here, no one can calculate the benefits that may result in its remote operation. Thus far it encourages the hearts and hands of those on the spot, and it is impossible but that it should call forth the prayers and thanksgivings and exertions of all in every part of the world to co-operate in this great work of our own times.

Designation of Mr. Eustace Carey.

Account of the Designation of Mr. *Eustace Carey* to the work of a Missionary in India, at Northampton, Jan. 1814.

After singing, Mr. Blundel, the pastor of the Baptist Church at Northampton, read a portion of scripture, and prayed. Mr. William Johns, lately returned from Bengal, followed in prayer. Mr. Fuller then briefly stated the object of the meeting as being not so much for preaching as for commending our brother to God by prayer and the laying on of hands; and this not to impart authority to him, but to express our cordial approbation of him, and union with him in the undertaking, and to direct his attention to the authority of Christ, who enjoined on his disciples to go and teach all nations, with the promise of being with them always, to the end of the world. Mr. Carey was then requested to give a brief statement of his motives for engaging in the ministry, and particularly of the mission, which he did much to the satisfaction of the audience.

Mr. Sutcliff then prayed and laid hands on him, in which the brethren present united.

After this Mr. Robert Hall addressed an exhortation to him on the nature and importance of his undertaking, with the encouragements held out to him in the word of God.

In the evening Mr. Fuller preached from Deut. xxxiii, 13—16. concerning the blessing on Joseph.

It is hoped that the address of Mr. Hall will appear in print, as it was particularly requested both by Mr. Carey and the ministers who were present, and Mr. H. expressed his willingness to comply.

Letter to the Editor of the Instructor.

Sir, I by no means wish to obtrude myself on you or your readers; but the letter which you inserted in your paper of the 19th instant, of "A Pædobaptist" calls upon me for an answer.

It is true, sir, that the Baptist Missionaries at Serampore do practice a strict communion. It is also true that they did so from the beginning, till within the last three or four years, when they agreed to admit an open communion. After this

the question was resumed and discussed. The result was, that they determined to return to their original practice. As to any *injunction*, I know of none, many, I might say most, of our churches in England *practice* a strict communion, but do not "enjoin" it upon other churches; and I suppose it is the same with the church at Serampore and Calcutta. They may recommend whatever they think right without enjoining it.

I can easily conceive, sir, that these changes would cause some feelings among Baptists differently minded on the subject, but cannot conceive why our pædobaptist brethren should take offence at it. Those baptists who practice an open communion do not mean to acknowledge the validity of pædobaptism. Had they rather, then, be admissible into our churches, as unbaptized in the account of their brethren than not at all? If so, to be sure we ought to feel obliged by their good opinion of us; as after all that they have said and written and done against us, they cannot really think ill of us!

But is it true that our pædobaptist brethren seriously wish us to practice an open communion? I give them the fullest credit for desiring *as christians* to be in fellowship with us, and with all other christians; and this is our desire as much as it is theirs. But do they *as pædobaptists* wish us to admit them to communion, *without acknowledging the validity of their baptism*? This is the question, and from all that I have read of their writings on the subject, however they may complain of strict communion, they cannot answer in the affirmative.

Mr. Worcester, in his friendly letter to Mr. (now Dr.) *Baldwin*, though he pleads for a free communion between baptists and pædobaptists and avows it to be the object of his pamphlet, yet allows, 'If professed believers are the only proper subjects for baptism, and if immersion be not a mere circumstance or mode of baptism, but essential to the ordinance, so that he who is not immersed is not baptized, the sentiment (i. e. of strict communion) would be sufficiently established.' pp. 5. 9. Now Dr. Worcester's premises are our most decided principles, and this whether we practice strict or open communion. He therefore admits our practice to be sufficiently established, and has only to complain of us for not allowing the validity of their baptism; that is, for being baptists.

The same is manifest from the late review of Mr. Booth's apology in the Evangelical Magazine. The reviewer makes nothing of free communion; *unless it were on the principle of admitting the validity of pædobaptism.* Those baptists who practice it he leaves to defend themselves as they can. The result is that the real objection against us respects us not as strict nor as open communionists, but as baptists; in other words, that the only open communion that would give satisfaction must include an acknowledgement of the validity of pædobaptism, which for any baptist to make, would be ceasing to be a baptist. Yours, &c.

A. FULLER.

Kettering, Jan. 28, 1814.

Contribution. The Secretary has received the sum of £.3 16s. for the Baptist Mission from the Auxiliary Society at Malmsbury.

DOMESTIC RELIGIOUS INTELLIGENCE.

EFFECTS OF INFIDELITY.

The writer of the following letter intends to pay a visit to the South of France; for the purpose of circu-

lating Bibles and Tracts during the continuance of the british army in those parts.

Dear Sir,

I have just returned from a Transport, driven in here by stress of weather, containing about 250 French soldiers from the fortress of Pamplona. I went on board to distribute a number of French and English Tracts, which I had received from that valuable Institution the RELIGIOUS TRACT SOCIETY. On entering the ship, I enquired if there were any officers on board, and was soon politely introduced to some in the cabin, to whom I endeavoured to explain the object of my visit, as far as my knowledge of the French language would permit. A very respectable young officer acknowledged the kindness of the visit. I gave him several Tracts in the French language, and a Report of the Proceedings of the British and Foreign Bible Society, with which he appeared highly gratified. I then ascended upon deck, and standing by the main hold, proceeded to distribute a large bundle of French and English Tracts I had with me. The scene was peculiarly pleasing: several of the French soldiers pressed round me, while all eyes were directed to me, and all hands held forth to receive these kind messengers of mercy. The soldiers repeatedly exclaimed, "Monsieur, donné moi François libre, s'il vous plait." They were particularly pleased with the Tracts "Pensees serieuse," and "Considerations serieuse." The clamour of their voices for my precious little book was remarkably great;—"Protestant Priest,—Christian Religion —Jesus Christ,—Domini ora pro nobis," they reiterated with ecstacy, and clasped the Tracts with a degree of rapture which induces me to hope that, though some may (as an English soldier on board pronounced) light their pipes with them, yet others may be led to read, mark, learn, and inwardly digest the important truths contained in those useful writings, until they become life and spirit unto their souls; and if but one soul out of the 250 meet me in the day of judgment, as my joy and crown of rejoicing through this simple medium, I shall yield increasing adoration "to the praise and the glory of that grace which made him acceptable in the beloved."

But alas! Sir, how lamentably fallen and blinded do the inhabitants of that fine country appear, (if this may be taken as a specimen) which could produce a Massillon, Bourdaloue, and Fenelon. Infidelity mingled with superstition appear prominent in all the natives of France with whom I have had an opportunity of conversing. Seldom does the characteristic vanity, stoicism, and fatal insensibility of the poor light-hearted Frenchman more appear, than when you endeavour to press upon his attention things of eternal interest. Disbelief of revelation, or a pharisaical reference to "holy water—Santa Marie—the crucifix, or personal crossings," form the prevalent ideas by which they are influenced. The officers, in general, are infidels, while the soldiers and lower orders are alternately directed by the horrid principles of Voltaire and Paine, or a bigotted priesthood of the Papal order. Indeed, under the name of Christian they appear to have sunk far below the very heathens in every species of abomination; and from what I can learn, the military character and habits of the French nation, from their sucessive and protracted wars, have given such a tone to the morals and principles of the people in general, as to render them by far the most irreligious and depraved of any country in Europe. Ah Sir, they have no Gospel—no Ministers—no Bibles—no Institutions equal to favoured Britain; and the natural consequences are that darkness covers that part of the earth, and gross darkness the people. Their ever-recurring topics are—war, pleasure, conscription, violation, plunder, and bloodshed. They say in their hearts there is no God;

and a deluge of impiety and immorality follows. Accustomed to hand round the cup of their fornications and wrath to surrounding countries, Divine vengeance appears about to force them to pledge the nations by a participation of the deleterious draught themselves. How humiliating to the pride of France; and illustrative of the mysterious equity of that Providence, the basis of whose throne is righteousness and judgment, to see the tide of French despotism hurled back to its polluted source, from the southern extremities of Spain; and troops from a frontier town, like Pamplona, arrive on the shores of Britain as prisoners. Methinks the God of all our mercies seems to cast them upon our island, that their miseries may teach us the blessings of civil and religious liberty. I was particularly struck with the appearance of those troops,—their knapsacks,—their dress,—their countenances,—and their language,—all indicated the extreme of wretchedness; and yet these were veteran troops, who had served nearly twelve years in the French armies.—Their sufferings, indeed, during the siege, appear to have been dreadful. A woman on board of the vessel declared, that she had sold the flesh of an ass for five shillings a pound, and it was bought up with eagerness. They were literally starved into capitulation. I shall not soon forget the amazing contrast that appeared between them and the British soldiers by whom they were guarded.—It would have given me pleasure to have added, that the latter exemplified to the poor deluded Frenchmen the vast superiority of that profession of Protestantism for which England is so far famed, and so truly respected. But alas, they could see little else in their English keepers but vice, and hear scarcely any thing but impiety. O how ardently do I long for the period when France shall hear the sound of free salvation from the Rhine to the Pyrenees, and the villages of Gaul be visited by the Missionaries of Christ, proclaiming the efficacy of his precious blood. My hopes have long been sanguine as to the promulgation of spiritual liberty to captive France, and I am the more excited to cherish those expectations, and pray in faith from the cheering accounts so frequently received in this country from many of our brave countrymen, prisoners in depots of France. Two letters have been brought me this week, that speak of the gracious work our Lord is advancing among British soldiers and seamen in the prisons of the enemy. I have little doubt that the handful of corn upon the top of the mountain (in the event of a peace) would spread like the cedars of Lebanon. Nay, I seem to feel confident, that if amity could be restored, facilities would be afforded by Divine Providence to convey that fire which animates our British Zion, to the hearts of a people naturally warm, and convert the energies of their ardent minds from the wild project of subjugating Europe to the sway of usurpation and despotism, to the noble and sublime scheme of aiding Britain in bringing every nation under heaven into the obedience of faith, and subduing the world beneath the feet of the Prince of Peace, upon whose shoulders the government of the universe must finally rest. Almighty Jesus, let the whole earth be filled with thy glory, Amen.

Penzance. G. C. S.

BIBLE SOCIETY.

Speech of Dr. Hamel.

At the fourth anniversary meeting of the Bristol Auxiliary Bible Society, on Thursday February 10th, Dr. Hamel spoke as follows—"I feel great pleasure to be in the West of England at a meeting of the Bible Society, having witnessed the formation of such a Society in the North of Russia, established there by the endeavours of the British and Foreign Bible Socie-

ty. I shall not attempt to say any thing upon the blessings resulting from Bible Societies in general;—I am not equal to the task;—but I shall just state in a few words, that the affairs of the Bible Society in Russia are going on by far better than the most sanguine well-wisher could expect. The whole nation is convinced that the Bible Society is the wonder of the 19th century, and that it is the greatest blessing for mankind. Wonderful was the beginning of that Society; it was established in a time, so troublesome, so distressing to that country, that no body could have foreseen, whether it would succeed; but this we have seen: "*the Lord's thoughts are not our thoughts, nor his ways our ways.*" At the very time of general distress, the minds of the people were more than ever turned to the consideration of their eternal happiness; at the same time, that the most dreadful of all fires, which the world has ever seen, destroyed at Moscow 30,000 houses; when 700,000 inhabitants of that city had lost their properties and were exposed to the severity of a Russian winter;* a fire was kindled by the Lord in that empire, which warmed the hearts of the people, and filled them with zeal for the promotion of his cause. While all the powers of Europe were forming plans to carry on this arduous war, Alexander, my much beloved Sovereign, the great and good Monarch, found leisure to establish a Bible Society in his dominions; while large sums were every where raised to support the tremendous contest, Alexander wrote a letter to the Bible Society just then established, as follows: "I grant towards the Society 25,000 rubles, subscribe annually 10,000 rubles, and beg you to elect me a member of the Bible Society." Is this not wonderful? Will not all of you be ready to say with me; "*It is the Lord's doing, and it is marvellous in our eyes.*" If all sovereigns would support Bible Societies in such a manner, "*all the ends of the earth would soon see the salvation of our God.*" In order to show, that the people of Russia are zealous of imitating the example of their Sovereign, I will just state one single fact. A peasant wrote a letter to the Bible Society of St. Petersburg, enquiring, whether peasants could be elected members; if so, he would subscribe 20 rubles annually, and besides that, he begged permission to present a quantity of leather for binding the Bible. Is it not encouraging to hear a simple Russian peasant speak in such a manner?

"You will certainly agree with me, that the establishment of a Bible Society in Russia must be attended with the most important consequences, if you consider that this empire is as large as all the rest of Europe; that its frontiers extend from the frozen Ocean to the Black Sea and China, and from the shores of the Baltic even to Kamtschatka; that there are, besides so many millions of christian inhabitants, many hundred thousand heathens of different names, as Calmucs, Tartars, Kirgises, Bashkirs, Nogaizes, Tsherkesses, Karakalpakes, &c.; in short, there are besides the European languages, 24 different barbarous languages spoken. To give some idea of the great number of which some of these heathen tribes consist, I will here only mention the number of Calmucs; 60,000 of them are living near Astrakan, other 65,000 families or at least 250,000 souls removed in the year 1771 to China, who of course speak and write the same language. The Burrats in Siberia are nearly as nume-

* By a letter from the Rev. C. Anderson of Edinburgh, we learn that Moscow is rebuilding with great rapidity; 3,000 houses are finished, and 7,000 going on: more than 200,000 inhabitants have returned. Also, that an earnest desire for the word of God exists in all parts of Russia, even in Siberia. The Governor of Toboliska is particularly mentioned, and two heathen princes have sent donations to the Petersburgh Bible Society.

rous, and have almost the same dialect. What a blessing will it be, when so many hundred thousand heathen, in whose language nothing has ever yet been printed, shall read the Holy Scriptures; and must it not fill the heart of every philanthropist with joy and thanksgiving before the Lord, when he hears that the Bible is now printing in that very language, which is so widely spoken, but which no one has ever sufficiently known to translate the Bible into it. We are indebted for this translation to Mr. Schmidt, a member of the Church of the United Brethren at Sarepta, near Astrakan, who devoted three years of his life entirely to the study of the Calmuc language, with a view to qualify himself for translating the Holy Scriptures; almost the whole of this time he lived among this uncivilized people, subject to great inconveniences, and accommodating himself to their rude manner of living. Being afterwards the Agent from Sarepta at Moscow, he had in the conflagration of that city the misfortune to lose the whole of his property; even the Calmuc manuscript became a prey of the flames, in consequence of which another was procured. Mr. Schmidt is now at St. Petersburgh, treasurer to the Bible Society, and one of the most active members, but since the loss of his effects at Moscow is in low circumstances. I feel it an act of justice to mention Mr. Schmidt in this manner, as his name has not been introduced hitherto as translator of the Holy Scriptures in the Calmuc tongue.

"There have been already in Russia (in the course of one year) seven different Bibles Societies established: at St. Petersburgh, Riga, Dorpa, Mittau, Revel, Abo, and Moscow. The Bible is printing, besides the above Calmuc version, in the German, French, Polish, Lithuanian, Finnish, Revel Esthonian, Dorpat Esthonian, and Armenian dialects; but it is still of greater importance, that the Bible Society lately got leave to print the Bible in the Sclavonian language, which had been before the exclusive privilege of the holy Synod.

"In a letter, I received only last night, the Rev. Mr. Steinkopf informs me, that at Moscow, where only in July last a Bible Society was established, many distinguished characters among the Russian Nobility, Clergy and Gentry, have come forward most handsomely with their subscriptions. The Countess Orloff sent a donation of 5000 rubles, and 1000 rubles as an annual subscription. Some Roman Catholic Bishops and Priests in Russia seem also well disposed to promote the circulation of the Scriptures.

"Thus every thing goes on very well and far exceeds all expectations. The Rev. Mr. Paterson, who, as Agent of the British and Foreign Bible Society, travels in Russia to form new societies, says in one of his letters: "In every place I come to, the only recommendation I have is, that I come from the British and Foreign Bible Society, and I need nothing else in order to find open hearts and houses every where."

"All these accounts are highly pleasing. The only thing to be regretted is, that so many of the lower classes in Russia cannot read the Scriptures, which England has procured for them; but I am glad to learn that England has also found a remedy for what was wanting in this respect. Dr. Bell's and Joseph Lancaster's wonderful system of education will enable even the poor of Russia to read.

"As the British system of education is yet scarcely known in Russia, I have drawn up an account of it both in the Russian and German languages, with a view to send it to that most charitable person, the Empress Dowager, Maria Feodorowna, and the Minister of Education, Count Razoumofisky. I am sure it will be very easily introduced there, because the benevolent Emperor Alexander, or, as an Englishman has this day called him, "Alex-

ander the good," takes great care to enlighten the minds of his people. Above a thousand parish schools are already established; some millions of rubles are granted yearly by him for their support;—it is therefore only necessary to make the teachers in these schools acquainted with the new and effectual means of teaching, and then in a very short time not only christians, but all the numerous heathen tribes in Russia will read the Bible.

"So, I trust, England, which has in so many other respects given an example to other nations, will soon see the delightful system, which enables the people to read the Scriptures, producing its happy effects on the Continent.

"Bible Societies, Systems of Education, Schools for Adults, all brought forward in this Island, will, by the Lord's blessing, rapidly better the world and improve mankind.

"Ladies and Gentlemen, accept the warmest thanks of a Foreigner for your exertions in this great cause. Be proud that you are instruments of such blessings!"

Extract from a Brief View of the Bible Society.

Editions of the Scriptures printed for the Society, previously to the 31st of December 1813.

English Bibles	307,382
Testaments	375,851
Welsh Bibles	30,191
Testaments	60,948
Gaelic Bibles	20,000
Testaments	10,000
Irish Testaments	5,000
Manks Testaments	2,000
French Bibles	8,000
Testaments	64,000
Spanish Testaments	20,000
Portugueze ditto.	20,000
Italian ditto	11,000
Dutch Bibles	5,000
Testaments	10,000
Danish Testaments	10,000
German Bibles	3,000
Testaments	13,000
Greek Testaments, Antient and Modern, in parallel columns	5,000
Arabic Bibles	333
Esquimaux, the four Gospels	1,000
Mohawk Version of St. John's Gospel	2,000
The Total number issued on account of the Society is,	
Bibles	377,529
Testaments	590,146

Amount of Grants of Money to promote the object of the Society, and value of Bibles and Testaments given for various benevolent purposes, from the Institution of the Society, to the Ninth Annual Meeting, May 1813.

First Year	366	2	10
Second Year	800	6	10
Third Year	3816	14	4
Fourth Year	4028	9	0
Fifth Year	9749	17	0
Sixth Year	4955	14	0
Seventh Year	14587	8	7
Eighth Year	10232	5	1
Ninth Year	17976	15	2
Total	£66513	12	10

Bibles captured by an American Privateer.

By letters before us we learn that some Bibles and Testaments consigned by the British and Foreign Bible Society to Halifax, were unfortunately captured by an American Privateer, and sold by the captors. When this circumstance came to the knowledge of the Massachusetts Bible Society, they immediately circulated an address and set on foot a subscription to reimburse the loss; observing, "It is true we are at war with England, but we are not at war with her pious and charitable institutions. The Christians of England are still our brethren, their generous spirit we are still bound to admire, and their efforts for the improvement of mankind we are bound to aid and pro-

mote. The cause of truth and virtue is ours as truly as theirs, and in war, as well as in peace, our prayers and exertions should be united for its support."

NEW BAPTIST CHAPELS OPENED.

Dec. 1, 1813. At Talybont, near Aberystwyth. Sermons by Messrs. Philips of Blaenywain, Thomas of Aberduar, Evans of Dolgellen, Saunders of Aberduar, Jones of Llandiloes, and Davies of Cwmllwyd. Prayer by Messrs. A and J. Jones and James.

Dec. 8. At St. Dogmills, near Cardigan. Sermons by Messrs. James of Aberystwyth, Davies of Llangloffan, Evans of Cwmfelin, and Morris. Prayer by Messrs. B. Davies and Philips. This chapel was built at the expense of the church at Blaenywain, and friends in the neighbourhood.

Jan. 6, 1814. At Wellow, Isle of Wight. Sermons by brethren Giles of Lymington, and Bulgin of Pool; prayer by brethren Clay, Giles, and Read. We understand that this little church in the wilderness promises to be increasingly prosperous. Their valuable pastor keeps a school for his support, and has occupied this station for several years without any salary from the people. The debt upon the place however is considerable, and rests heavy on a generous individual, a pædobaptist, and as the pastor's occupation renders him unable to travel far to solicit aid from the churches, we are requested to say the smallest donations will be thankfully received and duly appropriated; they may be sent to Mr. Mursell or Mr. Giles of Lymington, Hants.

Jan. 11. At Whitchurch, Shropshire. Sermons by brethren Palmer, Exod. xx. 24; Hinmers, Zeph. iii. 17; and Palmer, 2 Cor. viii. 9. Prayer by brethren Phillips and Butler. The church meeting in this place were formerly a branch of the church at Shrewsbury, but lately formed into a distinct society on account of the distance.

Jan. 26. Salem chapel was opened at the half-way houses near Portsea. Sermon by brother Tilly of Forton, Psa. xxxvii, 4. Prayer by brethren Giles and Neave.

ORDINATIONS, &c.

Dec. 25, 1813. Mr. Samuel Hollis was set apart to the pastoral office over the particular baptist church at Shiffnall, Shropshire. Introduction by Mr. Shoveller; ordination prayer, with imposition of hands, by Mr. Thomas of Brosely; Charge by Mr. Palmer, 1 Pet. v, 2—4; Sermon to the people by Mr. Gosney of Brosely, Deut. iii. 28.

Jan. 27, 1814. Mr. Richard Young, from Mr. Miall's church at Portsea, was ordained pastor of the church assembling at Salem chapel, above mentioned. Introductory services by Messrs. Clay and Penny; Ordination prayer, with laying on of hands, by Mr. Shoveller; Charge by Mr. Giles, Tit. i, 7. *The Steward of God;* Sermon to the people by Mr. Bulgin, Phil. ii. 27.

Departure of Mr. Eustace Carey.

Mr. Eustace Carey left London on Friday Morning the 18th of Feb. for Portsmouth, expecting to sail the next Lord's day. A Public prayer-meeting was held on the preceding Wednesday evening at Eagle Street on his account. When Messrs. Newman, Johns, Waters, and Ivimey engaged in prayer, and Mr. Carey delivered an affectionate farewell address from 1 Cor. xv. 58. The savour of this excellent exhortation will not soon be forgotten by those who were present.

Smith, Printer, 29, Winchester Row, Edgware Road.